Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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The Lantern Of Diogenes

RETURN OF FAITH

The Sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furl'd.
But now I only hear
Its melancholy, long withdrawing roar,
Retreating, to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world.

— MATTHEW ARNOLD: *Dover Beach.*

The long, despairing roar
Of the spent tide of faith across the naked shingles
Of the world; men stand aghast in horror at a deep so vast:
A world disclosed in which there is no God.
The darkling plain
Beset by ignorant armies, in the night of unbelief; you say:
"There is no love, nor light, nor certitude, nor peace, nor help for pain,"
Would mean: There is no God!
These naked stones cry out the certainty of the returning tide,
When the great deeps themselves are broken up.
On that recurring flood,
Man shall be borne upon the burden of his dark despairs
To heights he had not dared to dream. Let us be true
To one another,
For therein lies our peace.
A Voice is sounding through the night: "'Tis I, be not afraid!"
Hushing the tempest into rest; the proud waves stayed
Shall bring us to the port desired,
And a great calm pervade.
Say not: "There is no God!"
For God is in the storm. His Spirit broods above the void
To bring a world, new-born.

RALPH TYLER FLEWELLING

Reprinted from *The Personalist*

September 17, 1952

FROM COVER TO COVER

The first part of an article on "The Liturgical Movement in American Methodism" by R. P. Marshall of Sunbury, Penna., describes THE BEGINNINGS OF METHODISM. ..... Page 3

Karl Quimby, field cultivation secretary of the Board of Missions of The Methodist Church, tells of the NEW SUPPORT FOR THE CHURCHES given by the United Church Canvass. ..... Page 5

THE STORY OF A QUITTER is told by John E. Collier, pastor of the United Church of Christ, Federated, in Webster, Mass. ..... Page 9

A significant prophecy of THE FUTURE OF RUSSIA was given in an editorial in ZIONS HERALD on January 11, 1877. ..... Page 10

READERS WRITE

Appreciates Mr. Wilson

A word of appreciation for the editorial work of the Rev. Francis C. Wilson, who has been serving as guest editor during your vacation. Even with his many duties as pastor of the Epworth Methodist Church in Worcester, Mass., Brother Wilson has maintained the editorial standards of ZIONS HERALD.

(Rev.) John D. Erb,
Worcester, Mass.

Word From Bishop Sommer

I have resumed my work after my operation and long time of convalescence by conducting the Central Germany Conference, which is entirely in the Eastern Zone, from August 12th to 17th. It was a surprise to myself that I got the permission, and I went there straight from Freudenstadt, not asking my doctor's permission, but informing him that under these circumstances I could not do otherwise, but to go.

I was received most enthusiastically by our people. Dr. Wunderlich and my secretary, sister Edith, accompanied me. I ordained two candidates and spoke in a meeting attended by 2000 people in the old church, so rich in traditions, the Thomas Church, which even today maintains the famous Thomaner Choir, and in which Bach used to play the organ. I am sure the father of Samuel Sebastian Wesley would have been delighted, if he could have heard the Methodist appointments read from that time-honored pulpit. We are not hindered in our work in any way, and the membership continues to increase. I was very much struck by the spiritual state-fastness and the firm result to keep the fellowship for The Methodist Church in Germany alive that the Western brethren showed.

Perhaps you could add that we have not made the slightest concession in our presentation of the gospel. Dr. Wunderlich said: "For us there was no iron curtain," and I said: "The Methodist Church is one and will remain one in East and West whatever happens." Our brethren are perfectly conscious of the seriousness of the situation, and yet we have recently started to print 20,000 hymnbooks and 9 volumes of Sunday school lesson helps with the same text as in the West, with Government permission.

Bishop J. W. E. Sommer,
Frankfurt a. M.-Ginnheim,
Germany.

Personal Expenditures In 1951

Americans made more money in 1951 than ever before. Their earnings averaged $1,584 for every man, woman and child in the United States, according to the U.S. Dept of Commerce. This represents a rise of $135 above that of 1950, or slightly more than 10%. As recorded by the Bureau of Labor Statistics the cost of living in 1951 advanced 4.2%. So that we are making more money and need to spend less than our increase in income for the actual cost of living. The total personal income was $254,075,000,000. This includes all wage and salary receipts and other labor income, income from rent, dividends and personal interest and a few miscellaneous additional items.

From this total income the direct federal, state and local taxes are pai which in 1951 amounted to $29,100 000,000, an increase of 40% ove such taxes paid in 1950, leaving wha is called the disposable personal in come, which was $224,975,000,00 From this personal savings amounte to $17,003,000,000, an increase o 51% over savings in 1950. Afte taxes are paid and savings are pu away the personal consumption ex penditures remain, $207,972,000,00 which represent all other expend tures. These were 7% larger tha the corresponding figure in 195 The breakdown of these various con sumption expenditures indicates sig nificant trends that are worthy o careful study.

The increasing cost of living ac counted for expenditures for food which were 14% higher in 1951 tha in 1950, and for housing, which wer 9.5% higher. For clothing the in crease was just the average of 7% while for household operations th increase was only 3.5%.

Expenditures for recreation an for transportation were actually les in 1951 than in 1950, and for those listed as personal care, the increase was only 5%, the major increase be ing for cosmetics. For tobacco the total expenditures were $4,703,000, 000, an increase of about 7%, and for liquor the total was $9,150,000, 000, the highest since 1947, though the increase over 1950 was only 4.4%.

Personal expenditures for private education and research increased only 3% above 1950, while expenditures for higher education were nearly $10,000,000, less than in 1950.

For religious and welfare activities the total expenditures were almost $2,000,000,000, an increase of 5.3% over 1950. This increase however is less than the increase of 7% for all personal expenditures. If each person had given a tithe of his or her income the average annual contribution would have been $158.40; it actually was $26.14, or about fifty cents a week.

The breakdown of the 1951 dollar will not greatly differ from the 1950 dollar. While the total amount given for benevolent causes has increased, out of each dollar we are still giving less than two cents for religious, welfare and educational purposes that are dependent upon contributions for support. And our giving is not keeping pace with our increasing income.

Robert M. Hopkins,
The Golden Rule Foundation,
New York, N. Y.

The Beginnings Of Methodism

R. P. MARSHALL

METHODISM IS NOT a liturgical church in the usual sense of the term. It has a liturgy for Holy ommunion, and prescribed forms for baptism, reception to full membership, marriage, and burial, but these rms are not required to be used without change and the rvices for morning and evening worship vary so much in actice that one may find everything from morning pray- according to the Anglican model to an informal service hich is based on no liturgical model, and seems to have relation to churchly worship.

In the various sections of the nation, Methodists take the worship habits of their neighbors — thus in the ep South a morning service tends to imitate that of the aptist church, with its emphasis upon congregational nging of revivalistic songs (sometimes led by an ener- tic song-leader), and an entirely subjective approach. In her parts of the country, they are closer to the Congre- tionalists, with their stress on orderly, but non-liturgical rvices. In Pennsylvania, the influence of the Lutherans d Reformed tradition has led to a greater use of litur- cal elements. It is from this section of the church that e Liturgical Movement has received its greatest support. efore we consider this movement in detail, it would be ell to make a quick survey of the history of the Meth- list Church with relation to its worship practices.

THE STORY OF THE beginning of The Methodist Church is familiar to nearly every student of religious ovements. It started with a humble parsonage home here Samuel Wesley, a priest in the Church of England, ied to minister to a parish of ignorant farmers who cared tle for his abstruse sermons and disliked him personally. sually in debt, and always incapable of handling busi- ess affairs, Samuel Wesley spent some time in the debtors rison (which was not an uncommon state of affairs in ose days, even for a parson), but managed to be at his me enough to father a family of nineteen children, hose upbringing the impractical little man left almost tirely to his efficient wife, Susannah. The two young- t boys, John and Charles, were precocious and ambitious d at last landed in Oxford as candidates for Holy rders. Charles was there ahead of his brother, and when hn arrived he found a small organization centered ound the attractive personality of Charles. They called the Holy Club, and it was composed of a group of stu- ents who were seeking to follow the teachings of Wil- am Law, whose book, "Holy Living," had become pop- ar at that time.

It is often said that Methodism began in the slums and the streets; but the truth is that this movement of angelism and reform started in the ivy-covered walls of great university, and was led by the intelligentsia of that hool. For John and Charles Wesley would be con- dered by modern standards to be extremely well edu- ted, learned as they were in several foreign languages, xperts even at that early age in all sorts of technical lore. It was their study of the primitive church which resulted in the formation of the Holy Club, for they sought to re- store the pattern of worship and service of those days in everyday life. The members of this club were noted for their fasting and prayers; they modeled their lives on those of the monks of the middle ages, and they denied the flesh with enthusiasm, seeming to go to extremes in their asceticism.

BUT IT WAS THIS exaggerated emphasis upon order- ed living that formed the basis for the original Meth- odist way. It was a severe discipline, untouched by much joy, but it bore fruit, as such discipline often does, in lives of devotion which later blossomed into normal and healthy spirituality. The Holy Club did not satisfy the longing of their heart, but it laid the foundation for their subsequent lives.

Like all great reformers and saints, John Wesley had his defects. Despite his ability as a leader (an ability which was immediately recognized by his fellows) he was by nature a recluse and pedant. Only a baptism of divine fire would transform him into a lover of mankind, whose delight it was to teach and preach the Gospel to men everywhere. His first object was to save his own soul; his later ambition was to evangelize the world.

What changed this little man from a precocious intellect into a flame of fire? Methodists have generally given credit to the famous "heartwarming experience" at Al- dersgate street, where after returning from his missionary work in Georgia a beaten and almost disgraced man, he listened to the reading of Luther's "Preface to the Book of Romans" by a Moravian layman and declared that he "felt his heart strangely warmed."

THIS IS THE TIME from which many would date the beginning of the Methodist movement. But its roots went back farther than this; they extended into the home at Epworth where his mother taught him the les- sons of faith, they grew in the seemingly uncongenial soil of Oxford where he strove to attain perfection by works, they developed under the warm sun of Georgia where he felt his complete inadequacy for the task God had set before him. It was not the teaching of Luther that he heard that night — in fact, he intimates that he was not too conscious of what he was hearing — it was the culmination of years of patient seeking which issued in his great deliverance.

I like to remember that he tells of two incidents of that fateful day which seemed to lead up to his final surrender and acceptance of salvation by faith. One occurred in the afternoon when he attended St. Paul's Cathedral and heard the choir sing the anthem: "Out of the deep have I cried unto thee, O Lord." As the anthem continued, Wesley found himself lifted up on the wings of song and left with the final word of encouragement: "O Israel, trust in the Lord; for with the Lord there is mercy, and

with him is plenteous redemption. And he shall deliver Israel from all his sins."

It was after this that the young man walked the streets in a glow of supernatural light. But the time had not yet come for full surrender and faith; he believed in God and in salvation, he knew the way, but he could not come to believe what his Moravian friends had insisted was the only way to a real experience. He could not say, "I believe that Christ has forgiven *my* sins."

How strange it is that he should have this inhibition! Had he not said the words of absolution in hundreds of services? Could he not accept what he offered others? It is no doubt true that Wesley's reluctance to exercise "saving faith" was the outcome of his experiences with the emotional and fervent Moravians, whose teachings he later came to feel were too pietistic. Possibly he could have attained without Aldersgate, perhaps he might have found peace in the quiet of some English parish church, or in the celebration of the Holy Sacrament, as he records that many hundreds did during the great revival. But the facts are that he felt his heart strangely warmed that night and from that warmth came a fire that is burning yet.

The later adventures of John and Charles Wesley are familiar to all, how they began to preach this gospel of immediate salvation, how they encountered opposition and persecution, how they, with Whitefield started the strange practice of street-preaching, how the revival spread to America and to all parts of the world. That story is not our concern here, for we are primarily interested in the question of the liturgical basis of Methodism. If you have followed the early history of the Wesleys to this point, you have seen the outlines of the movement in embryo. Here was a man who was a student of early Christian history, an avid reader of the Fathers of the Church, a meticulous observer of liturgical rules, a lover of the Prayer-book, an omniverous reader who was equally at home in the fields of theology and medicine, philosophy and science. What would happen when such a man was set on fire by a religious experience?

Two things were possible. One was that he should throw overboard all his learning and preach the "simple gospel," that he should turn away from the rites of his church and offer salvation by faith without benefit of clergy or churchly atmosphere, that he would proclaim the uselessness of sacraments and liturgy. All these things have been done by men of smaller stature. But Wesley did the almost impossible; he united into one whole the traditional approach and the experiential; he preached faith and conversion and exhorted his followers to frequent Communion for the sake of their souls.

Anglican historians credit Wesley with originating the movement toward more frequent communion. When the Wesleyan revival began, the parish churches were the habit of celebrating Holy Communion once or tw a year, and that without much teaching concerning importance of the rite. It was a rule that all commu cants must receive once a year, and both ministers a people were content to take that as the norm. The follo ers of Wesley swarmed into the churches each Sund and asked for weekly celebration, and in many cases their request fulfilled. Wherever Wesley was permitt to do so, he and his ordained helpers served thousands eager souls who had been taught that the Sacrament w indeed a means of grace.

There are two legitimate approaches to the problem Holy Communion. One says that such a high and ho rite should be hedged about with restrictions and celebrat infrequently, but with careful preparation. This has bee in the main, the position of the Reformed groups, notab the Presbyterians. It has its merits. The other, whi seems to be more in line with the practice of the ear church, calls for frequent celebration, even as often every day. This was Wesley's po tion, and it is recorded that he r ceived Communion on an average five times a week in the last year his life. Either of these positions ca be defended, but the compromi which makes the sacrament mere a routine matter to be carried o either often or seldom, in a carele manner, cannot be defended upo any grounds. I thought that frequen communion was the only defensib plan, but since coming into conta with those who make the Sacramen such a high and holy action that it celebrated only four times a yea with great beauty and solemnity, am of the opinion that such a pla is to be preferred to that of more fre quent use which is allowed to be come routine. In one section of the country today, month ly Communion is the rule in The Methodist Church, bu in that section there is an almost universal tendency t degrade the Sacrament into a routine affair.

It should be pointed out here that Methodism, in it early days, was not a church and neither was it a sect. I was simply a movement within the Anglican Church Wesley was a priest in that church and maintained this re lationship as long as he lived. Methodism became a church in America following the Conference of 1784, bu in England it was a sect for many years, under the shadow of the establishment; yet after Wesley's death, hesitating between two opinions as to its standing: whether to continue its connection as Wesley had advised or to break off all relations and become an independent organization, ordaining its own preachers and offering the sacraments. It finally did the latter, but English Methodism has never had the self-confidence and popularity of its American sister.

(To Be Concluded In Next Week's Issue)

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"This is the ultimate answer to all prayer: a deep, real, and unshakable experience of the Presence of the eternal, Christ-hearted God, with us always."

• • • •

"Making Prayer Real"
by Lynn J. Radcliffe,
Abingdon-Cokesbury Press,
Nashville, Tenn.

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New Support For The Churches

KARL QUIMBY

HE UNITED CHURCH Canvass is really a new idea whose time is come. Briefly stated, it is an at-pt on the part of a group of churches in a given com-nity to raise their annual budgets simultaneously. This lanation is so simple that it fails to convey the far-hing possibilities of the movement.

his most hopeful movement is based on fundamental iciples. The first is that all churches need and merit ed funds for the expansion of their program. But this , important though it is, has little news value. There o community-wide news appeal in a single church rais- its annual budget. Can you imagine anything more tine and uninspiring? But when all the churches, or east a majority of them in any region start to do it ether, that at once becomes headline news. When the rches, working together, plan the campaign on a wider more ambitious basis, that too is encouraging news the public is avid for it. There are many laymen who e almost given up hope of ever seeing any form of rch union realized. Consequently when they find that he United Church Canvass it is possible to experience reater degree of co-operation, and that the churches ady have a plan and program, they respond with rked enthusiasm. It is inspiring good news to them.

HE SECOND PRINCIPLE is that the heart of the United Church Canvass is found in the word nited!" The inner genius of this movement is to have churches do whatever they do together, that is, sim-neously! There is one difficult hurdle here. It is the d hand of custom, — the way it has always been done. this can be overcome, in fact is being overcome rapid- Long experience has found that the month of Novem- is the best time of the entire year for raising funds. eady the fiscal year of many denominations has been nged to correspond to the calendar year. Hence No-ber is the ideal time for them to promote their every-mber canvasses. But it is exceedingly difficult for any rch to shift its canvass period.

survey revealed that the largest number of churches ducted their fund-raising efforts in November. The ond group came in March. But several denomina-s have shifted from the spring to the fall period in er, in part, that they may secure full advantage of this *ted* Church Canvass program in their community. ong the denominations which have shifted to the cal-lar year and the Fall canvass period should be listed Presbyterian Church U.S.A. and the United Presby-ans. The Southern Presbyterians have arranged to ke the shift in 1953. The Evangelical and United thren church is shifting to the Fall period, and the erican Baptists have the matter under consideration. e Disciples are about evenly divided between the Fall l the Spring periods for their canvasses. The Method- and the American Baptists are about the only major ominations not having their canvass in the Fall.

When this movement has gained a little more prestige, then all the major church groups will be taking their canvasses in the Fall. At that time it will be comparatively easy to arrange a series of nation-wide appeals which will urge every citizen to reenforce the Church or synagogue of his choice. That day is coming more rapidly than many now think.

IN THE THIRD PLACE, you will note this united approach makes a small but very important shift in the nature of the financial appeal. It is no longer just to get money to support the Church, pay the minister and have enough for fuel and perhaps a contribution to missions. The entire basis is shifted from that of maintaining individual churches to the strengthening of the spiritual foundations of community life. It is an attempt to recover the vital religious heritage which came to this country in the beginning. No man wants to live in a churchless community. The approach based on community needs makes a powerful appeal to every responsible citizen. Every man wants a better religious experience for his children than he himself had.

Fourth, this is a day when all kinds of appeals are made through the newspapers, advertising, and over the radio and television. Any arrangement whereby we can get the appeal of religion and the institutions of religion in the public press and over the latest means of communication — that is a distinct gain. The world has too many dictators and powerful fanatical leaders. The character molding influences need and merit reenforcement. This is the time for sober and serious challenge in behalf of the higher things of life.

THIS IS WHAT THE United Church Canvass does. When it is community-wide, and when all the churches participate, in some manner, it is easily possible for the editor of the local paper to give a "spread" to the appeal of the churches, and to carry in the columns the story of the achievements of the churches, and often an editorial can intensify the appeal of a community-wide basis while the same cultivation is being promoted in each local church.

Five, this United Canvass represents the latest development in church finance. It is the technique of the future. Some can remember when the Duplex envelope first came into general usage, supplementing the old fashioned method of pew renting. About the same time came the idea of having once a year a canvass of every member of the Church instead of depending entirely on the offerings of those who attended on Sunday. This latter placed a disproportionate amount of the total financial load on a loyal few. The every member canvass, now an established part of the program of nearly all our churches, marked a distinct step forward. The United Church Canvass represents another advance which is a natural for these times.

(Continued on Page 20)

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The Yankee Methodist

DEAR GOLDEN DOME:

To get back and find that I was not missed is most refreshing! Your editorials these past three weeks have been excellent and I am glad to see that you got yourself into a bit of editorial hot water! I am also glad that you had the trouble of getting the first issue with the new type. It is bigger and easier to read, and once we get on to it, and do our make-up a bit more effectively, I think that old Z.H. will be a far more attractive and readable paper. . . . The day I got back last week the Episcopalians came to town for their General Convention. Boston looks like it did in 1948 when we entertained the General Conference of The Methodist Church, and the sessions of the Episcopalians are not unlike the General Conference of the Methodists. Of course I think that the Episcopalians do a more efficient job in their organization of laymen than we do because there are specific matters for laymen and they are not mixed up with matters that should be primarily the work of the ministry. The Episcopalians also have a House of Bishops which, in my humble opinion, is a far more intelligent procedure than we Methodists have at General Conference when we provide comfortable chairs for our episcopal leaders and swear them to silence for two weeks. Bishops are intelligent people, for the most part, and the Episcopalians use them far more advantageously than we do. It has also been fun to watch the struggle of the Episcopalians with t "unofficial groups." The High Church has been ting on a very good show in protesting ecumenical velopments in the Episcopal Church. They d like the World Council or the National Council, have tried to disassociate the Episcopal Church fr those two bodies by cutting out the financial contri tion of their church to those two ecumenical boc The Broad Church people seem to predominate, h ever, and for the most part the High Church pec have been left muttering to themselves. May the m ter decrease to a whisper! The Episcopal women p sented two million dollars for a thank offering other day, and then went to work again on the problem of securing women's rights in The Episco Church. (Boston's famed Brink's robbery of rec date had the women so frightened that they deposi their two million in New York banks, and used sy bolic money when they took up their offering here l Thursday! We were a little bit upset about tha One of our newspaper friends was very much int ested in the similarity of the Episcopalians and t Methodists. He said that one chap from the Episco delegation had told him that the difference was th the Methodists don't drink or smoke, and that t Episcopalians don't lie or steal! (Couldn't find t source of that story to check on its authenticity Seriously, though, there is a wonderful feeling of f lowship with these Boston visitors, and in next wee issue we hope to run more and more informati about their important sessions. . . . esb.

Reaching A Roving Population

A few horse-back rides during this summer's vac tion brought the sage advice from the riding mast that it was good to know how to ride a horse, becau more and more people were getting tired of autom biles and enjoying the fun and relaxation to be foun in posting. Eating meals from the fireplace mant for a few days afterward did not bring us into th swing of the riding master's sentiments, but we di remember with pleasure the delightful sense of cow boy freedom that the steadiness of the horse's ga had brought to us, and the feeling it gave us that th world seemed less confused and less erratic. But t say that we would give up our faithful Ford Mot Car Company product for the rhythmic transport tion of the horse, we are not yet ready to declare.

People do go places in their automobiles. Som people live in trailers which they attach to their aut mobiles, and indications are that the horseless ca

ge is here to stay. We have watched how the church changed its mind about this state of affairs. There a time when it was regarded to be a sinful thing go out for a Sunday drive, but now, more and more rches are entering into programs of summer Sun- services to which the Sunday driver can drive. "Drive-In Theatres" have provided excellent set- gs for this new venture in churchmanship. People o would never go to church are going, and some o might be just out for the day are finding this erience worthwhile. One of our readers recently ed the question about the Drive-In Church ser- as another form of competition to regular church vices, but we feel that the reports from these ven- es far outweigh that possible criticism. The ser- es are held at a time other than the usual Sunday vices of nearby churches; they are conducted inter- nominationally; offerings are taken for the work the churches in the neighborhood; and despite the nge setting, an atmosphere of devotion and wor- p surrounds the worshipper as he sits in his car tead of his church pew. It is a way of reaching a ing population, and if John Wesley was willing to ach on street corners and even on his father's tomb ne, it should not be a difficult adjustment for mod- Methodists to take fullest advantage of the Drive- Church idea.

Does Disgust Make For Sobriety?

The advent of television was met with skepticism oughout much of the land. It got its greatest boost en it let the nation see the Crime Investigation rings in Congress. Most of us thought that be- se the people of the nation saw the shameful and tant dishonesty of men who had been "able to get ay with it," that the people of the nation would rise righteous indignation and begin a crusade for a ral government. But has it happened?

Here in Massachusetts we have just been treated to other spectacle of disgusting proportions. By slid- through a number of bills in the rush of the clos- hours of the last session of the state legislature, arload of political plums were to be handed out to rd healers, relatives, and others who could do good rk in preparing the voters for the coming elections. ntastic pensions were approved so that one who d been a former governor, congressman, mayor, d ex-prison inmate would have received an annual nsion of $12 thousand. Expense money rackets ve been uncovered, and to top all revelations there ve been $300 payments for luncheons for politicians who went to funerals of deceased local politicos! Even the cost of mourning has gone beyond reason!

After a well-organized campaign, the Republicans of this state were able to force the hand of the Democratic governor, and the legislature has been called back into session to consider the repeal of the political slush fund which it had hastily passed last July. The governor got the upper hand by calling the session instead of waiting for the members themselves to petition the session: he has set the agenda. Whether or not the entire ugly picture can thus be faced by the current session is exceedingly doubtful.

But will this disgusting episode make for sober thinking on the parts of the citizens who are to decide within the next two months which legislators they will send to the state house? Are we to again do our voting on the basis of sound trucks and ballyhoo? Are these corrupt men to slide in on the basis of our indifference? Are they to capitalize on the basis of a national election which will focus the attention of the voter away from the local scene?

It is not enough for churchmen to spend these days in a state of suspended disgust; nor is it enough to simply urge people to register and vote. We should now be making a careful study of the men and women who are asking for our votes; we ought to know something about their voting records; we ought to know whether they collected expense money for sessions of the legislature and congress which they did not attend; we ought to find out how much political slush money they took from the public treasury. Throughout the nation one of the best organizations to give information of this sort is the League of Women Voters. Here in Massachusetts we also recommend the Massachusetts Federation of Taxpayers. As a matter of fact, it might be well for all churchmen of voting age to put aside their Sunday school lessons for the next few weeks and study carefully the political records of those who seek our votes. Certainly the times call for sobriety, and not just disgust.

The tradition of Protestantism in dealing with political corruption is rich. Churchmen may be a little slow in meeting specific issues, but when aroused, the churches of America have been able to smite down corrupt forces. A crusade for morality is as specific as anything could be: it implies a knowledge of citizenship and a conviction that citizenship is a sacred responsibility. The times cry out for the churches to act now, before it is too late. Rome's fall was preceded by nothing more awful than the corruption which has now penetrated just about every aspect of our democratic political system!

What Makes A Man Happy?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR OCTOBER 12.

MATTHEW 5:1-12.

The Sermon on the Mount

The Sermon on the Mount was delivered by Jesus to a little group of disciples and a few others who edged into the company. The mountain was a low, square-shaped hill with two summits, about seven miles from Capernaum, without altar, or any of the usual means of worship. Jesus had slipped away from the multitude to escape for a few hours of rest and talk with his disciples. There is a world of meaning in the simple words, "His disciples came unto him." They were trying to get from their Lord a few words of wisdom and guidance while he was with them. On that quiet and remote hill, Jesus gave to his first disciples and to all others who want to know the meaning of his gospel a message which has come to be known as the Sermon on the Mount, the very heart of his gospel. We read it today with a sense of its importance far beyond that which his disciples attached to it.

In the dozen verses which have been selected for our consideration, we find ten beginning with the word *blessed*. The twelfth verse carries an injunction to "Rejoice and be exceeding glad: for great is your reward in heaven." Then Jesus added the troublesome reason for their rejoicing, "For so persecuted they the prophets which were before you." The Beatitudes furnish us with an answer to the question, "What makes a man happy?" At first we are at a loss to see why anyone who is meek, poor in spirit, mournful, hungering and thirsting after righteousness, merciful, pure in heart, a peacemaker and persecuted for righteousness' sake should expect happiness. This is not the formula of our day for happiness as it is usually understood. Not every person who is called blessed is happy. Blessedness may turn out to be a very painful thing, as Jesus pointed out in the Beatitudes. He took for granted that those who were blessed would also be persecuted for their righteousness. The Sermon on the Mount was not given by Jesus as a short cut for happiness. In fact, the life of Jesus was anything but happy as we use the word.

Christian Happiness

Happiness is a very elusive and tricky word which escapes definition and is hard to understand. If we seek it as an end in itself, we never find it. If we make it a goal for living or try to set up conditions in which we will be happy we are very likely to find ourselves on an endless and futile quest for something never meant to be sought in and of itself. It is futile to try to answer the question — What is happiness? Jesus took all of this into account and in his Sermon on the Mount he did not mention the word or tell us how to be happy. The reason lies in the very nature of life itself. We find in the list of things mentioned in the Beatitudes which make people blessed, some things which make people very unhappy. If the question we are discussing had been this: "W makes a man righteous?" the answer would be easy. who is made happy by persecution and false words spo to revile and tear a person?

The obvious meaning of the words of Jesus about bl edness is that the Christian should rejoice in the kind character developed by meekness, mercy, purity of he and the other traits mentioned which make for bless ness. And when persecution inevitably follows, the Ch tian should rejoice in the righteousness developed in process.

This adds up to a very important truth about Christi happiness or any other kind: It is a by-product of livi It comes as you do some very definite things and it tal you often unaware and by surprise. Some day you fi yourself happy in living the kind of life which is humb comforted in mourning, satisfying one's hunger for rig eousness, seeing God through purity of mind and he and making peace among fighting people and among tions. People who do these and many other Christi things are happy in spite of and not because they are viled, lied about and bitterly persecuted. So we may s that living the Christian life should make a pers thoroughly happy and merit certain blessings which Jes mentioned in the Sermon on the Mount.

Hard Work and Happiness

"Tomorrow will be the happiest day of my life; I a going to work in the morning for the first time in a year A demure, soft-spoken lady said this to me the other d as she left the church after a Labor Day sermon. Wo meant happiness to her. The beatitudes of Jesus mea hard work to the disciples who tried to earn the blesse ness they promised. The poor in spirit had to practi the meekness and the humility implied. The mourne had to find comfort by a conscious effort beyond me mourning. Those who hunger and thirst after righteou ness will be filled as they live righteous lives.

In a recent talk with Mr. Ernest Hemingway as repor ed in the *New York Times* book review by Harvey Bre Mr. Hemingway said in reply to the question, "Do yo have a happy life?" — "I am happy when I work har and love someone."

This is not the whole answer to the question, "Wha makes a man happy?" but it is at least good as far at goes. Certainly some of the most unhappy people in th world are idlers and pleasure seekers who flit from plac to place in search of an elusive happiness which alway lies beyond their reach. The workers of the world ar on account of the work they do more or less happy.

As for loving someone as a means to achieve happi ness, Mr. Hemingway came very near to charting the sur road to happiness and one of the Christian ways of life

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The Story Of A Quitter

JOHN E. COLLIER

'ISTORY IS BOTH cruel and kind to those persons whose names it remembers. In the story book of ory our names stand or fall by the record of our lives. sound of some names cause future generations to be ired to greater devotion and achievement for God men, and on the other hand other names fill future erations with a sense of sorrow at the depth to which w human beings are capable of sinking.

emember these names: George Washington, Paul, and s; and these: Benedict Arnold, Pilate, and Judas: I t to speak about someone whose name is perhaps not vell known as these, although he was an intimate com- ion of the Apostle Paul.

aul mentions his name three times in letters that he te. In two of these letters, one of the Collossians and personal letter to Philemon, Paul just mentions his ne as a companion who joined him in sending greet- . But in possibly what was the last letter Paul wrote re his death and sent to Timothy, Paul gives one sent- e to this man, and it was a sentence which revealed umes: "Do your best to come soon to me," said Paul his young disciple Timothy, "for Demas, in his love this world, has deserted me and gone to Thessalonica."

EMAS DESERTED. No one likes a quitter, whether it be in the field of sports or whether it be in the arena public life, standing up against some evil thing on be- f of a greater good. The valiant fighter who stays true the end commands our admiration. Let me begin by ing — the story of a quitter is always the story of one o had greater possibilities.

need not tell you that for a person to have moved in circle of Christian disciples with the apostle Paul and nothy was to have been in rather enviable company. have been the sharer in the toils of Paul, and exposed stantly to his utterly consecrated life for the cause of rist as Paul moved up and down the Mediterranean rld, in and out of prison, appearing before kings and ers to plead his cause, must have made an indelible ritual impression upon Demas. Demas must have ght a glimpse of the divine power resident in the life one abandoned so completely to Christ as Paul as he what God did through Paul, and perhaps what God ght yet do through him — Demas.

Living in such an environment which was alive with tides of the spirit of God actively transforming men, sharing his life with personalities captured, mastered, incandescent with spiritual power — can you not agine what Demas might have become? What great sibilities were his? But we read — "Demas has de- ted me." The story of a quitter!

think this is always true of a quitter: They did have ater possibilities. The dice were not loaded against m. It could have been otherwise; the angels were on ir side, but they failed to follow them.

DEMAS COULD GO along splendidly for a long time in the company of St. Luke, Mark, Paul, Barnabas and Timothy, the influence of such fine Christian leaders and the impetus of the new and successful movement would carry Demas in the right direction for a long time, but when the little group began to get smaller, and imprisonments were frequent, and dying more imminent, Demas needed something more than just 'good company' to hold him true, and so will you and so will I. He needed the divine power that comes to a life committed to Christ and that power is not there unless we are committed.

There is a difference between a camp follower and a trail blazer — the trail blazer is committed. Camp followers at the crucial moment find a way out, but it is not the way up and there is always a way out; no one is forced to climb their Calvary. We must choose the cross, and for those who choose the cross there is always an Easter, when God vindicates the choice we made. But no divine vindication awaits the quitter. He is left with the remorse of bitter memory.

What possibilities are yours? Heredity decides not your destiny, it only provides you with the material from which to build a life. Your environment or social inheritance determine not what you will become; if that had been true then Demas would never have been a quitter! The power to will with God and against God is yours and mine to choose, and when the crisis comes, that choice, that committal to Jesus Christ your Lord and Master, will determine in the crisis whether you will be victor or vanquished.

THE STORY OF A quitter almost always reveals a divided allegiance. The apostle Paul spoke volumes in the one sentence he gave to Demas in his letter to Timothy when he said, "Demas has forsaken or deserted me, having loved this present world." You note here the divided allegiance of Demas . . . "Having loved this present world." The place of God in his life was secondary. His life was not committed to Christ, therefore the lure of self, and the glitter of personal advantage and gain still played a large part in his life. Not so Paul! Committed to Christ, he became immune to those things that in anyway failed to enhance the life, character and work of Christ his Lord.

Someone has said that in this world life is a conflict, and that every good thing lies beyond a battlefield. This is true, therefore let us welcome the struggle. "Sitting beside an Arabian seaside," says E. S. Jones, "I cannot keep my eyes off the point in front of me where two currents meet. Each current is struggling for the right of way, with the result that in that otherwise calm sea there is an area of boiling, tossing confusion." A divided allegiance is like that. We need, all men need, one supreme loyalty to restore the calm, and to give poise and power to our lives.

You do not have to tell me of that temptation one, two, or three years ago to which you succumbed, which has left you with an inflamed spot which never seems to heal. Or of that moral lapse, or that secret habit, which because you are as fine as you are, really troubles you, wondering how you can put them away forever.

God himself is aware of your struggle and of your desires, but the victory for you as for Demas lies not in desertion but in discipleship, not in capitulation to your lower self as a quitter, but in the committing of your whole life without a reserve to Christ your Lord and master. If we love God supremely, if his love possesses our hearts, then these weeds of self and sin will perish from neglect and life will revolve around a new center — around God.

All quitters, including Demas, have lost their sense of heroic. They have become safety men, not in the football sense, but in the political sense, the test of their behavior being "What do I get out of it?" Christ played nothing safe!

F. N. Robertson, one of the great preachers of last century, was reported to have preached rather a disturbing sermon one Sunday, and at the close of the service elderly lady in his audience sought him out saying him, "I want to warn you to be careful. You are a yo man. You said some rather dangerous things today your sermon and they might cause trouble." To wh young Robertson replied, rather firmly and kindly, "I dame, I don't care." To which she replied quickly, " you know what happened to 'I don't care'?" "Yes," flas back this young prophet of God, "Yes, I do! They nai him to a cross!"

Yes, Jesus expected that would happen. He knew t was the only way that kind of a world could answer challenge of his life. Either make him quit or cruc him; but the seeds of a quitter are not in one who wh in his Gethsemane could look up into the face of G and say, "Nevertheless not my will but thine be don

Have you followed afar off? Have you been challeng to own your discipleship to Christ and failed? Do y fear that someday a divided allegiance may cause you become a quitter? Then surrender your life to Chri Let him become your supreme loyalty and a victorio faith and life will be yours!

The Future Of Russia

From An Editorial In Zions Herald, January 11, 1877.

THE SCYTHIAN COLOSSUS irresistibly draws the eyes of the nation to itself, and compels them to study its designs and to forecast its probable future. That it intends to use every available opportunity presented by the weakness or need of natural opponents, for self-aggrandizement and further extension of territory, will not admit of doubt. The plans of Peter the Great and of the Empress Catherine are hereditarily those of their successors. They constitute part of the settled policy of the czar — that is, of Russia. The people cordially approve and sustain them. Shut up for eight months out of the twelve in their snowy plains, they long with inexpressible ardor for the warmth of the South, where the sun ever gilds the beautiful hills, and where nature rejoices in the tropical luxuriance.

THAT THE BORDERS of "Holy Russia" may extend to the shores of the Bosphorus, include the proud capital of Constantine, and the magnificent cathedral of the Sta. Sophia, is the religious dream of the nation, and the object of undoubted expectation. "I do not wish Constantinople," said Nicholas; "my empire is already too large; but I know that I or my successors must have it. You might as well arrest a stream in its descent from a mountain, as the Russians in their advance to the Hellespont." The conquest of Constantinople necessarily implies that of European Turkey, and its incorporation with the Russian Empire. This would seem to be a comparatively easy undertaking — notwithstanding the opposition of the Turks — in view of the fact that the majority of the inhabitants are Sclaves, and of the further fact that whether Sclaves, Greeks or Roumans, they are superstitiously devoted members of the Greek Catholic Church. All, with few exceptions, are bigoted adherents of that communio whose nominal head is the patriarch of the Constan nople, but whose real ruler is the autocrat of all the Ru sias. Religious sympathies, race affinities, and comm hatred of the Turks, combine to bring the project of t Muscovites within the domain of probabilities.

SHOULD THE PROBABILITY eventually becom an actuality, it is by no means certain that the retre of the Turks before their adversary will close at the Dar anelles. Russian diplomacy aims to convert the Euxin into a mere Russian lake; but this can never be accom plished while Turkey controls its southern coasts. Di ficulties will inevitably spring up between the nations, tha must necessitate further advance on the one hand, an further recession on the other. Asia Minor is yet to be re claimed for Christianity, and Islam to be driven back t the Arabian deserts which gave it birth. Persia canno afford it a secure asylum, for that is rapidly becoming satrapy of the czar. Europe will not tolerate its semi-in dependent intolerance in Egypt, and Turkistan is alread subdued by Russian arms. Thus should the policy shape by Peter the Great be successfully carried out by his suc cessors. Islam may return to find a grave at the place o its birth.

BUT RUSSIAN AIMS extend further even than that The subjugation of the Tartar Khanates — Bakhara Khina, and Khokand — has brought the imperial stand ards within sight of the British sentinels in Northern India. Is their progress to be arrested there?

"Distances are the scourge of Russia," said one of its ablest despots. But the construction of railroads has en

d it to escape that scourge; certainly they have miti-
d the pain and paralysis occasioned by its blows. The
struction of a railroad from the Caspian along the
rse of the Oxus to Koondooz, would bring the Musco-
infantry and the Cossack cavalry within easy reach
he posses of the Hindoo Koosh mountains, and the
ish territories in India. Such an undertaking is by no
ns impossible to Russian resources. Men, subsistence,
lit, engineering and mechanical skill exist in abund-
e, and only need application to ensure success. The
will and lavish expenditure that raised one of the
udest cities of Europe on the marshes of the Neva, are
petent to the creation of such a path to India.

ussia disclaims all ideas of conquering India; but,
ged by her past career, and not by her professions,
e can be little doubt of steadfast purpose to wrest it
mately from the possession of the British.

HAT AUTOCRATIC Russia has vast and far-reach-
ing plans is unquestionable; that she marches relent-
ly toward their realization is equally plain; that she
res to the dominion of the Old World as did Rome
ler the Caesars — is highly probable. The conjecture
he Tory historian may yet prove correct, and the auto-
y of Russia and the republicanism of America share
world between them. We do not believe that such
be the issue of the political forces that now move the
on, but that such is likely to be the result is the fore-
ing of many observant thinkers.

Nor can we deny plausibility, or even probability to
r fears in presence of the reasons that modern Russia
plies. Its government is a pure autocracy. The czar
e sole fountain of law. The Russian code is simply a
ection of *ukases,* or imperial edicts. All the people
e to do with the laws is to obey them. The emperor
e sole, undisputed possessor of the lives, liberties, and
perties of his subjects. Tiberius, in the plenitude of
power, was not more arbitrary, more irresistible, more
estrained, than is Alexander. The physical force of over
enty millions of human beings is at his disposal for the
summation of traditional designs.

Neither is there any hindrance to their prosecution in
people themselves. The Russians are blindly, almost
latrously, attached to the emperor. They never even
m of rebelling against his absolute authority. No rev-
ion in Russia ever had for its object a change of insti-
ons. The soldiery and the peasantry have been in-
ed to fight against the reigning sovereign, but only
n to believe that he had usurped the rightful place of
ther. The czar is to them a semi-incarnation of the
ty, whose will is law, and whose power is made mani-
by the most unexpected and terrible chastisement of
loers. The church strengthens this unreasoning, big-
d devotion to the national head. Some of its dignitaries
men of piety, culture, and refinement; but the major-
re ignorant and superstitious as their flocks. With the
ption of the monks, the clergy are married, and from
r sons the civil servants of the emperor are mainly
cted. Thus it is bound to the throne by the doubtful
of personal dependence and family hope. Self-interest
is ever a powerful supporter of existing order with privileged classes, and a resolute opponent of change. The sovereigns of Russia and their traditional policy find enthusiastic advocates in the clergy and in the civil service.

THE PECULIAR organization of society is also eminently favorable to the furtherance of imperial designs. It partakes of the caste system of India, which imparts such solidity and incapability of change to people. Peter the Great divided the Russians into fourteen different classes, of which the serfs were the lowest, and the landed aristocracy the highest. Social rank — elevation or depression — is dependent solely on the will of the emperor. He is the general, and the people the army — encamped in peace, but readily movable in war. The Cossacks particularly can be changed from one locality to another. Life with them is nomadic. Ever in the saddle, wandering at will over his boundless steppes, enured from infancy to hardship, fatigue, and danger, the Cossack is the ideal cavalry man of the world. In his migrations he is accompanied by wife, family, and possessions, and bears transplantation without injury to his vigor, or change of his characteristics. War is with him a pastime; peace a preparation for carnage and plunder.

THE MILITARY SPIRIT is diffused through the whole body politic. Conscription is an honor, a coveted privilege. One conviction is alleged to be common to all; one desire to animate all. The conviction is that Russia must fulfill the destiny imperfectly sketched; the desire is that it may be speedily realized. Intelligence, enthusiasm, courage are all elements of military success. Money is another. Money goes further in Russia than elsewhere. The rough clothing of the soldiery is manufactured in its towns and cities. Arms and accoutrements are imported only until they can be equalled by native artisans. The commissiant is inexpensive as the quartermaster's department. A diet of black bread is cheap, and the surplus of pay over charges for food and clothing averaging only one cent per diem, or, at most three cents — a small sum is spread over a large surface. The military armaments of Russia, though on a vastly larger scale than those of France or England, are relatively much less costly. Subsistence is over-abundant. When there are twelve cultivators of the soil to one artisan or manufacturing operative, as in Russia, there can be no failure in the food supply or armies, and especially when a system of railroads, designed for purely military contingencies, connects the basis of operation with the arable areas under cultivation.

In the light of these existent and historic facts, the growth of Russian power and the progress of Russian dominion cease to excite astonishment. They justify the fears of British statesmen. They compel patient study of the situation in the interests of Christianity. They excite the inquiry, whether there be in Europe and in Asia antagonistic forces of sufficient power to resist and roll back the mass of thinly veneered barbarism which threatens to overflow both continents in the nineteenth century as did rougher waves of armed immigration in the centuries gone by, from the same regions.

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CHURCH MUSIC CONGRESS IN SWITZERLAND

BERNE, Switzerland .... A six-day International Congress of Church Music was held with delegates from eleven countries, including the United States, present.

The Congress opened with a recital of English church music by the Golden Age Singers of London. The celebrated English organist, Susi Jeans, played in the Berne Cathedral, the recital including works by Taverner, Blithemen, Redford, Tye, Tallis, Byrd, White, Gibbons, Lock and Blow.

During the sessions recitals and lectures were given on Protestant and Roman Catholic church music. Among the organists who played were V. Fox, United States; F. Vignanelli, Italy; F. Peeters, Austria; A. Linder, Sweden; and G. Litaize, France.

Lecturers on church music included I. Krohn, Finland; W. Blankenberg, Germany; G. Fellener, Germany; F. Raugel, France; Susi Jeans, England; S. Zachariassen, Denmark and W. Gurlitt, Germany. Several of the recitals were broadcast over the Swiss radio network.

2625 COMMUNITIES TO HAIL NEW BIBLE VERSION

NEW YORK. 2,625 communities have filed formal notice of their intention of celebrating the first public appearance of the Revised Standard Version of the Bible on Tuesday, September 30th, it was announced by Dr. Philip C. Landers, administrative secretary of the National Council of the Churches of Christ and executive secretary of the Bible Observance Committee.

"With this number being increased daily, it now is certain that by mid-September the total number of communities planning celebrations will reach 3,000, marking attainment of the goal announced two years ago by Lovick Pierce, of Nashville, Tenn., chairman of the Bible Observance Committee, when the work of arranging this nation-wide Bible Observance was started.

"The churches of some 150 denominations will be represented in these 3,000 simultaneous inter-church services of dedication and thanksgiving for the Bible. Conservative estimates indicate that the services will be attended by at least 1,000,000 and probably by 1,500,000.

"The first public appearance of the Revised Standard Version, the first revision in fifty-one years undertaken by official Protestant action, is one of the most important religious events of the century and it is being celebrated as such by the people of this nation.

"Bible observances, arranged as a climactic feature of the program for the twenty-second annual Christian Education Week, September 28 to October 5, will be held in each of the forty-eight states, the District of Columbia, Hawaii and the Canal Zone."

On A Wide Circuit

W. W. Reid

Birth-Ground and Burying-Ground

Touring New England this summer, I am again impressed by the cemeteries on the outskirts of most every town and village. There may be 450 residents in the village; but there are four or five times that number in the cemetery who earlier had walked the streets of the village, partaken of its business and social and religious life, gone through its schools, and had brought into the world and nourished the next generation. New England towns are old enough and persistent enough to understand this process of life, death, and new life through decades and centuries. Europe and Asia should, of course, understand even better.

And I think of a little almost-forgotten cemetery in the Hudson Valley where at least five generations of one branch of my children's f bears lie buried, farmers, tradesm teachers, a sea captain, a geolog Three generations are now upon earth, living on and from the h earth; five generations in this ce tery; untold earlier generations unknown and probably unmark graves in the soil of Europe.

We spoke recently of the h earth, the few inches of topsoil the surface of our sphere, as source of man's food and home a raiment. Indeed, it is the bir ground and sustaining-ground of that is physical in man; and it is a the burying-ground of physical m The billions upon billions of huma who preceded us grew out of the s and their worn bodies were return and intermingled with the soil a f decades later. We are all living up a cemetery, and from that cemete springs all physical life. Yes, it holy earth. The pessimist sees it o as cemetery; the optimist sees it a as the birth-ground of man.

If one could stand aside and wat the process in perspective, one wou find God, the master Potter, moldi man out of the clay of the eart breathing His Spirit into that cla and gently aiding the new being "grow in His image." When the m has run his time, either pleasing displeasing the Potter, he returns the source of his birth. Perhaps t Potter has set for himself an ide that is seldom, if ever, attained. Pe haps the clay does not respond to h deft touch; perhaps it is not a fit i strument for the Spirit that H breathes into it. But the Potter h never given up His efforts throug the generations. Perhaps, also, som progress is being made toward th goal.

It would seem that those who liv near the cemeteries of their ancesto have a great spiritual advantage ove those who, in our industrial-moto age, fly from city to city and apar ment to apartment. When a famil has lived generations in a commu ity, it must see the orderly process o life, and death, and new life; an come to realize the naturalness o death (as the naturalness of life), th continuity of all life, and also gras something of the eternity of whic both life and death are parts. On body is returned to earth; anothe body rises from earth; but God' Spirit lives on indestructible. It ap pears for a little while in a man; bu it belongs always to God and is for ever with Him.

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LIGIOUS GROUPS TO HT ZONING RULE

NDIANAPOLIS .... The Church eration of Indianapolis has anced that it will join the Indiaolis Hebrew Congregation in ting a zoning rule that no churchnay be erected in an "exclusive" urb of the city. They have chosen attorney who recently upset an ef to prevent the building of a Roh Catholic church in another suban area.

municipal court hearing in the rew Congregation case was schedl for Sept. 9th. The Church Fedion planned to file a brief in supt of the Jewish congregation's apl from the Marion County Zon Board's decision. Harvey Grab the congregation's attorney, said clients and the Church Federation ready to carry an appeal to the ited States Supreme Court if necry.

he area involved is Meridian ls, an incorporated "town" two es long and one mile wide border Indianapolis on the north. The n, which has a population of ut 1,000, has been zoned as "exsively residential." There are no rches, schools or commercial eslishments in its boundaries.

esides the Indianapolis and the man Catholic archdiocese both h property in Meridian Hills. All ee, and 31st Street Baptist church, ich had only an option to buy, e been refused a zoning board mit to erect houses of worship hin the town limits.

DICIAL COUNCIL NOVEMBER

Dr. Charles B. Ketcham of Alnce, Ohio, secretary of the Julial Council, announces a fall meet of this tribunal in the new Board Education building in Nashville, nn., November 24-26. The nine mbers who compose this "supreme rt" of The Methodist Church will housed in the dormitories of Scar College.

On the agenda are two matters red to the Council by the Philipe delegation during the closing rs of the General Conference. A ple of questions not relating to fundamental meaning of legision, but concerned with how it is be applied, will be considered.

Matters for adjudication may be omitted to Dr. Ketcham prior to meeting by addressing him at the office of the President, Mt. Union College, Alliance, Ohio.

Membership of the 1952-56 Judicial Council is as follows: President, Marvin A. Childers, San Antonio, Texas; vice-president, Walter C. Buckner, Pasadena, Calif.; secretary, Charles B. Ketcham, Alliance, Ohio; J. Ernest Wilkins, Chicago, Ill.; John Taylor Alton, Columbus, Ohio; Walter A. Stanbury, Asheboro, N.C.; Fred B. Noble, Jacksonville, Fla.; Ralph M. Houston, Kingston, N.Y.; Clarence M. Dannelly, Montgomery, Ala.

GOOD NEIGHBOR VISITATION

NEW YORK .... For the next three months U. S. Methodism will be represented in South American countries by Bishop W. Angie Smith of Oklahoma City. Bishop Smith, who administers 821 Methodist churches in Oklahoma, New Mexico and a corner of Texas, sailed with Mrs. Smith aboard the S.S. Brazil, scheduled to land in Rio de Janeiro September 17th.

The bishop's mission is in a fourfold capacity: he is fraternal delegate of the Council of Bishops of The Methodist Church to the coming quadrennial Latin American Central Conference, which meets in Santiago, Chile, November 2-9; he was assigned South America for visitation by the South Central Jurisdictional Conference; he is chairman of the General Conference Commission on the structure of Methodism overseas and he is chairman of the 1953 evangelistic program of World Methodism, which he will promote in several South American countries while on his mission.

During his stop-over in Brazil, Bishop and Mrs. Smith will visit numerous centers of the independent Methodist Church of Brazil. While in Uruguay, the bishop will dedicate the Methodist church in Paysunda, served by the Rev. and Mrs. Lawson Lee of Oklahoma. Also on his itinerary, Bishop Smith stated, is a visit to Bariloche in the lake country of Argentina to select a location for a new church to be built by Oklahoma Methodists.

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Mr. Stanley O. MacMullen, Treas.
87 Kilby Street, Boston 9, Mass.

RUSSIAN BIBLES BEING USED

Although there has been no distribution of Bibles in Russia since 1947, the American Bible Society receives a steady demand by Russian-speaking people now living in other lands for Scriptures in their language. Through the Paris office of the International Committee of the Young Men's Christian Association of the United States and Canada, the Bible Society made a grant of 1,000 Russian Bibles for distribution to Russian Orthodox displaced persons in that great cosmopolitan city and throughout France.

CZECH WORKERS PROTEST

LONDON .... Czech workers recently protested the action of communist officials who ordered nuns in a Moravian town to dig sewers, the Vatican Radio reported. According to the station, the workers expressed their objection to "this shameful degradation of members of holy orders," with the result that the nuns were relieved of the task.

Vatican Radio said that the majority of nuns in Czechoslovakia have been removed from convents and sent to labor camps or factories, including some who had been employed as nurses in hospitals for years.

The station said that doctors in some hospitals had opposed the dismissal of the nursing nuns, and the regime has been forced to reinstate a number of them.

Catholic Observer Found Lund Conference A "Protestant" Meeti

BOSTON .... An "unadulterated Protestant cast" was given to every discussion at the Third World Conference on Faith and Order held recently in Lund, Sweden, according to a Roman Catholic priest "observer" at the sessions.

The priest is the Rev. Robert M. Doyle of the Archdiocese of Boston. He was one of four priest observers, appointed by the Swedish Catholic hierarchy, who attended the conference sponsored by the World Council of Churches. The priests did not take part in any official conference discussions; however they met informally with non-Catholic leaders in attendance.

Father Doyle's observations on the conference appeared in a series of three articles published in "The Pilot," official organ of the Boston archdiocese.

"Actually," Father Doyle said, "the only group who voiced any views that represent the Catholic approach to theology is the Orthodox. It must be said to the credit of the Orthodox representatives that they frequently reminded the gathering that reunion without Rome is unthinkable."

Father Doyle confirmed an Athens report of a warning on Protestant proselytizing sounded at the conference by Metropolitan Athenagoras of London, Exarch of the Ecumenical Patriarchate for Western and Central Europe. He is co-president of the World Council of Churches and vice-chairman of its Commission on Faith and Order.

The priest said that Archbishop Athenagoras "condemned the Protestant missionary endeavors in those lands inhabited by Orthodox, saying, 'I take the liberty of recommending to all of you, to respect our church and above all to condemn in your conscience the tendency of any Protestant group to exercise proselytism in the bosom of the Greek Orthodox country and to resist it. Such proselytizing, if not stopped, might cause enmity amongst the Orthodox people against all the Protestants and this would be disastrous to any ecumenical movement.' "

All of the delegates representing the Ecumenical Patriarchate, Father Doyle said, were under instructions not to be involved in dogmatic disputes. He said they were told to express the teachings of the Orthodox Church, but were not to pass judgment on the teaching of the other religious bodies present.

In his article dealing with early sessions of the conference, Father Doyle said: "There has been considerable difficulty in drawing up statements that find acceptance in all quarters, and most of the energy is being expended in reducing statements to acceptable ambiguity.

"All are vociferous in affirming that they are united in the essentials of the Christian religion, but when it comes to forging this unified conviction into statements of belief the unity begins to fade. To such an extent is this true that some have remarked that rather than taking up where Edinburgh and Lausanne left off, this conference seems to be receding from the gains realized at the first two meetings." (The first world conference was held at Lausanne in 1927, and the second at Edinburgh in 1937.)

Father Doyle said in his concluding articles that one of the major divisive factors at the Lund meeting was the problem of inter-communion. "It had been the practice of the Faith and Order movement since its inception," he said, "to leave the problem of intercommunion to the respective churches represented at the conference. However, many delegates were dissatisfied with this procedure. They felt that the conference itself should sponsor a service of Holy Communion to which all would be invited.

"The dissenting voice came mostly from certain elements in the Anglican Church and from some Lutherans of orthodox tradition. They argued that inter-communion implies dogmatic agreement and to undertake to issue an open invitation without this agreement is to endanger the realization of true unity."

Because of the divergent views on inter-communion, Father Doyle said, the conference could not go on record as approving a practice of having the conference itself sponsor and conduct its own service of Communion. "It left it up to the individual churches to conduct their own Communion services," he said, "but urged that each denomination seriously scrutinize the possibility of inviting all present to share at its altar. By passing the objection of the minority it promised the efforts to further the cause of inter-communion that been made at the various con ences."

In summing up other "diverg views," Father Doyle said that regards to the Eucharist, a sh cleavage was marked by those w held for the sacrificial element those who denied it." He said delegates also manifested a diverg view on the matter of worship in g eral. "All were agreed that it is obligation of the Church to worsl God," he said, "but the form of t worship lay outside of the realm agreement."

There was also no agreement doctrine, he said: "it ran from t Bible as the sole rule of fai through the definitions of the E menical Council, to the 'Inn Light.' " Father Doyle said that agreement could be reached on t point of ministry in the church: w it essential or not. There also w no agreement, he said, on the defi tion of the words "schism a heresy." The definition pretty w depended on the denomination fro which the "schism and heresy" w viewed, he said.

Turning to gains made at the Lu meeting, Father Doyle noted "a wi ingness, for the first time, to adm that non-theological factors ha played and are still playing a maj part in Christian unity." He defin the non-theological factors as any racial, ethnical, social or political i fluences which have contributed t ward separating Christians into d verse persuasions. "This admission he said, "gives hope of a bright future in the ecumenical field."

The Lund meeting was importan Father Doyle said, "because brought home to all that it was tim to put an end to fruitless discussion and to undertake positive steps i uniting the Churches." He praise the goodwill of the conference t ward the Catholic Church. Thi goodwill was manifested, he said when Archbishop Yngve Brilioth, Lutheran Primate of Sweden and chai man of the Lund Conference, read message of greeting from the 75t Catholic Day observance held con currently in Berlin.

"The message probably produce the most spontaneous response of an event of the conference," Fathe Doyle said.

ney And Followers
Final Warning

OSTON .... The "Pilot," official n of the Boston Roman Catholic diocese, published on its front the complete text of a 1949 rul- by the Sacred Congregation of Holy Office which rejected the ention of Father Leonard J. ney that there is no salvation out- the Catholic Church.

statement by Archbishop Rich- J. Cushing of Boston said that lication of the text was ordered he Sacred Congregation after it l considered all the circumstances his case." Publication of the Vat- ruling in the "Pilot" is consid- as a final warning to those at Benedict's Center to stop their chments.

he "Pilot" also published a state- t by Archbishop Cushing urging ier Feeney and his followers to ve themselves to be loyal chil- of the Church." The archbish- asked the faithful "to join with in this prayer."

ory Tower' Attitude

OSTON .... A warning to his fel- churchmen against attempting to in "some ivory tower remote life" was issued by Presiding op Henry Knox Sherrill at a ser- opening the 57th Triennial Gen- Convention of the Protestant copal Church. Some 14,000 per- crowded into Boston Garden for ceremonies, and more than 3,000 to be turned away.

wentieth century Christianity, op Sherrill declared, is inevit- involved in the "stern realities" he world. Among the problems which the Church must contend amed war, rumors of war, "shock- revelations of lowered moral dards in public and private life, "massive" attacks on the Chris- faith. "All these," he said, ce in jeopardy the very existence he Church except in some cata- b."

ressing that millions in the world not know God as revealed in is Christ," he added it is also true "never before have so many men women longed for all that is im- it in the Gospel of Jesus Christ." No conventional, nominal Chris- ity is sufficient these days," Bish- Sherrill said, "and in these days Church, no matter how strong conceives herself to be, can stand e." In his speech, which key- noted the two-week long convention, Bishop Sherrill said the Episcopal Church was committed to put the principles of authority and freedom into practice together.

Bishop Sherrill spoke before a 15-foot altar, mounted by a gold cross against a deep scarlet drape. Twelve hundred choristers, including an 800-voice diocesan choir and a 250-voice boys' choir, provided music for the service.

Dr. Humbert's Inauguration

GREENCASTLE, Ind. .... With Dr. Arthur Holly Compton, noted educator and atomic scientist, as a major attraction, DePauw University is planning the biggest event in its history Saturday, Oct. 18th, built around a four-point program:

(1) Inauguration of Dr. Russell J. Humbert as fifteenth president of the university. (2) Inaugural address by Dr. Compton, chancellor of Washington University. (3) Old Gold Day (homecoming) festivities, including a football game with Georgetown College. (4) Banquet for an estimated 1350 alumni.

Thousands of alumni, representatives of other colleges and learned societies, parents, and guests will throng the campus for the event, which officially will open the Greater DePauw Development Program.

The inauguration itself will climax a five-day convocation when more than a dozen outstanding figures from such fields as science, business and industry, religion, the home, and fine arts will appear on the DePauw campus and in Indianapolis.

In the spotlight on the combined Inauguration-Old Gold Day will be two graduates of the College of Wooster, Wooster, O. Both Dr. Humbert, who became president of DePauw in June, 1951, and Dr. Compton graduated from the Ohio college.

FALL CONFERENCES 1952

CENTRAL JURISDICTION			
Central Alabama	Sept. 17-21	Mobile, Ala.	Bowen
East Tennessee	Aug. 27-31	Morristown, Tenn.	Love
Florida	Nov. 6-9	High Springs, Fla.	Bowen
South Carolina	Oct. 22-26	Sumter, S. C.	Bowen
Southwest	Oct. 16-19	Tulsa, Okla.	Clair
Tennessee	Oct. 23-26	Nashville, Tenn.	Clair
NORTH CENTRAL JURISDICTION			
No fall conferences			
NORTHEASTERN JURISDICTION			
New Jersey	Sept. 17-21	Ocean City, N. J.	Corson
SOUTH CENTRAL JURISDICTION			
Central Kansas	Oct. 7-12	Hutchinson, Kan.	Dawson
Missouri	Sept. 20-24	St. Joseph, Mo.	Holt
Southwest Missouri	Sept. 27-Oct. 1	Springfield, Mo.	Holt
St. Louis	Oct. 14-18	Jefferson City, Mo.	Holt
SOUTHEASTERN JURISDICTION			
Holston	Sept. 24-28	Knoxville, Tenn.	Short
Kentucky	Aug. 27-31	Morehead, Ky.	Watkins
Louisville	Sept. 17-21	Princeton, Ky.	Watkins
North Alabama	Oct. 29-Nov. 2	Tuscaloosa, Ala.	Purcell
North Carolina	Oct. 22-26	Burlington, N. C.	Garber
South Carolina	Oct. 22-26	Greenville, S. C.	Harrell
Tennessee	Sept. 4-7	Pulaski, Tenn.	Short
Virginia	Oct. 9-13	Norfolk, Va.	Garber
Western North Carolina	Sept. 24-28	Charlotte, N. C.	Harrell
WESTERN JURISDICTION			
Alaska Mission	Sept. 23-28	Ketchikan, Alaska: First	Grant

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CHURCH THEFTS INCREASE

WASHINGTON, D. C. .... Chief of Detectives Eugene E. Scott of the District of Columbia police department believes that churches will have to take greater security measures if a serious wave of petty thievery is to be halted.

The chief made the observation after a weekend in which the "poor boxes" of six downtown churches were robbed, including that of St. Matthew's Roman Catholic Cathedral, and a safe was cracked in the office of historic Foundry Methodist Church. The crime wave has become so serious that many insurance companies are refusing to issue burglary insurance to churches in this area.

"This is a pretty hard subject to discuss," the detective chief said in urging clergymen to lock up, "because there are many people who believe that churches should be open all the time to everybody." A favorite trick of church thieves, said the police officer, is to secret themselves in a dark corner of the sanctuary and wait until worshippers and sexton have left. Then they loot the building of valuables.

At least two large churches, each of which have been robbed half a dozen times in the last two years, recently have taken strict measures in accordance with the police official's advice. Mount Vernon Place Methodist Church on weekdays keeps all doors securely locked except the one leading to its office. Worshippers desiring to use the sanctuary must pass in and out within view of the staff. All Souls Protestant Episcopal church has a staff member on hand in its sanctuary at all times when it is open. Other downtown churches are considering similar measures.

Pax Romana Outlines Tasks Of Universities

QUEBEC .... Universities should be centers radiating the best of intellectual life into surrounding culture, according to a summary of conclusions reached by 12 study commissions at the 22nd World Congress of Pax Romana.

The summary was issued at the end of the congress, which was attended by Roman Catholic university students and graduates from 47 countries. The congress opened in Montreal but held the last two days of its sessions in Quebec.

The main six points of the summary follow:

(1) Higher education presupposes an integrated conception of man and his place in the community and a good knowledge of truth.

(2) Catholic universities have the knowledge that only the light of faith permits man to attain that Christian wisdom which is the key to the heart of the culture dispensed by the university.

(3) The immensity of horizons open to investigation of the human spirit, on the one hand, the exigencies of professional life, on the other, orient the university inevitably toward specialization. This makes more fragile and more difficult possibility of true university cult a culture which should be finely sp ialized, as in the sciences, and to as to wisdom.

(4) A center of intellectual life, university will not accomplish its ucational task unless it is convin that its main task is to discover tru

(5) The university can enter m directly into social life by contact the liberal professions and intell uals.

(6) Too often the separateness the university, which is indispensi in the search for truth, is risked the university in an effort to eng in every serious issue of the soci in which it is situated.

The summary said the State sho assure the university not only its au nomy but also the assistance nec sary for it to carry out its aims. said that the university should "gi students scientific training and mo judgment to enable them to exerc their professions with full respect human values."

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WASHINGTON HAS FIRST NEGRO CATHOLIC PRIEST

WASHINGTON, D. C. .... T Rev. Chester C. Ball, S.S.J., believ to be the only Negro priest ev named pastor of a Roman Cathol church in the capital, said his fi Mass at the Church of the Epiphan The church, situated on Dumbart Avenue in fashionable Georgetow serves an interracial parish, and li most Catholic churches in the Di rict of Columbia now has a mixe congregation.

Father Ball is a native of Was ington. After studying at a Neg teachers college and intending make education his career, he foun his vocation and prepared for th priesthood at Epiphany Colleg Newburgh, N. Y. He was ordaine in 1941 and assigned as curate at S Joseph's church, Wilmington, De He served the Glenarden, Md church from 1945 until his new a signment to Washington.

FEDERATION ACTS TO COMPLY WITH CHURCH

NEW YORK .... The executiv committee of the unofficial Method ist Federation for Social Action vote to submit to the organization's fu membership a recommendation tha its name be changed. (A two-third vote by the entire membership ca order a change, while only a major

can determine what the change l be.)

t the same time the executive mittee voted to ask the federa- 's administrative committee to se- e new offices as speedily as pos- e. The federation is presently sed in the Methodist Building in v York.

n taking these actions, the com- tee indicated that the federation complying with a request by the rch's General Conference in San ncisco last May. At that time, by overwhelming vote, the delegates d that the word "Methodist" be pped from the federation's name that the group move its offices of the building at 150 Fifth Ave., ch it has occupied for more than years.

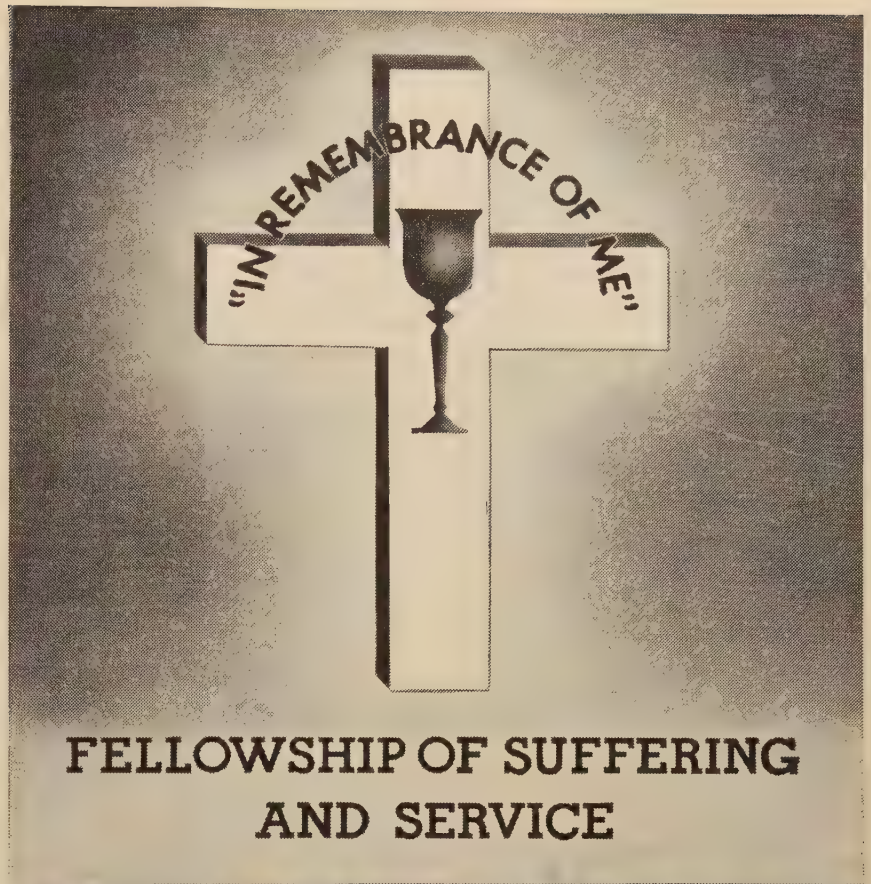
hop Smith To Lead In angelistic Year

VASHINGTON, D. C. .... The nmittee of Fifty, ordered by the Francisco General Conference inaugurate, implement and carry American Methodism's share of 1953 world-wide evangelistic pro- m is organized and under way.

Meeting at the call of the Board Evangelism in the chapel of the rd of Temperance August 29th, widely-representative group elect- Bishop W. Angie Smith of Okla- na City to lead the movement. hop Fred Pierce Corson of Phila- hia was made vice-chairman of committee and Dr. T. Otto Nall Chicago, editor of **The Christian vocate,** is secretary.

The emphasis, which coincides n the 250th anniversary of the h of John Wesley, was launched Oxford, England last summer at eighth World Methodist Confer- e. The General Conference last y endorsed the proposal and des- ated the time from World-wide mmunion Sunday, October 5th, 2 to Watch Night Service, Decem- 31st, 1952 as a period of inten- evangelistic preparation.

The San Francisco legislation also claimed 1953 as a year of world- e evangelism, with Pentecost Sun- , which in 1953 falls on Alders- e Sunday, as one of the high nts. Among proposals to be de- ped more in detail are a Coven- Communion Sunday, January , 1953, and a nation-wide evangel- convocation together with a able commemoration of Wesley's h next June.



FELLOWSHIP OF SUFFERING AND SERVICE

WORLD WIDE COMMUNION SUNDAY
OCTOBER 5

Send all gifts to your Conference Treasurer or Dr. Thomas B. Lugg, Treasurer, 740 Rush St. Chicago 11, Ill.

LIBRARY OF CONGRESS HOLDS BIBLE EXHIBIT

WASHINGTON, D. C. .... A special Bible exhibit, featuring the only perfect copy of the Gutenberg Bible in the United States, has been opened to the public by the Library of Congress to mark the 500th anniversary of the first printed book on September 30th.

The Gutenberg Bible, produced at Mainz, Germany, in 1452, was the world's first printed volume. Also on display is the 500-year-old Great Bible of Mainz, an illuminated manuscript that was being written at the same time that Gutenberg was printing the Bible.

Other famous Bibles on display include the first complete English-language Bible published in this country, by Robert Aitkin in Philadelphia in 1781; the Douai Bible, published in Douai, France, in 1609; the first edition in English of the Roman Catholic translation of the Old Testament; a first edition of the King James Bible printed in London in 1611; the Eliot Indian Bible of 1633, the first entire Bible to be printed in America (translated into the tongue of the Massachusetts Indians by the Rev. John Eliot), and the first Hebrew Bible printed in America, in 1814.

President Truman's family Bible and the Bibles of five other Presidents are in the exhibit. George Washington's Bible was printed in Bath, England, in 1785 and has his autograph on the first page. The Bible on which Lincoln took his oath of office was printed in Oxford, England, in 1853. The old Dutch family Bible of President Franklin D. Roosevelt is the oldest of this collection.

PERSONS

The Rev. and Mrs. Oliver W. Bell were honored last evening, Sept. 16th, on the occasion of the anniversary of their twentieth year at the Methodist church in New London, Conn., by the official board of The Methodist Church.

While staying with his sister in Parker, Kansas, during August, the Rev. G. Bennett Van Buskirk of Laconia, N. H., executive secretary of N. H. Conference Reserve Pension Fund Campaign, suffered several severe burns. He is recovering at his home at 204 Gilford Ave., Laconia, New Hampshire.

The fall meeting of the Southern District of the New Hampshire Woman's Society of Christian Service will be held October 29th, 1952, at Portsmouth, N. H. The Rev. Ralph Grieser of Colebrook, N. H. will report on the work of the Parish of the Headwaters in the morning session, and Miss Florence Hooper will be the speaker in the afternoon.

Mrs. L. B. Culberson, mother of George W. Culberson, business manager of the Methodist Board of Missions, died in Muncie, Ind., August 16th, after a long illness. Funeral services were held in Muncie August 30th. She is also survived by a daughter, Mrs. James E. Miller of Muncie, and three brothers.

The following is the schedule for Boston University's Daniel L. Marsh Chapel services for September and October, 1952: Sept. 14th: "There is a River," soloist, Mr. William Pagones; Sept. 21st: "The Finger of God," soloist, Miss Gwenyth Storrar; Sept. 28th: "Just Touch One String," Marsh Chapel Choir returns to Sunday morning service; Oct. 5th: "Lost in the Foothills;" Oct. 12th: "Carry Me Back;" Oct. 19th: "An Unforgettable YOU;" Oct. 26th: "Filled with New Wine." Dr. Franklin H. Littell, Dean of the Chapel, will preach at the services.

Wesley Scott Garland, son of the Rev. and Mrs. Roger Garland of The Methodist Church at Roslindale, Mass., was married to Miss Janet White of Roslindale on Friday evening, Sept 5th. The groom's father performed the ceremony. Mr. Garland is a student at Boston University School of Medicine.

Because of the success of the recent "fiesta frolic" put on by the MYF of the Lynn (Mass.) district, the group will hold another on Saturday, Sept. 20th, at 7:30 p. m. at Rolling Ridge, North Andover, Mass. The Rev. Ralph York, pastor of First Methodist Church in North Andover, will lead the evening of square-dancing and fellowship.

Welcomes 120 New Theologs

Boston University's 120 new theology students, entering the nation's oldest Methodist seminary, began introduction days, Thursday, Sept. 11th and continued through Monday, Sept. 15th, at the school, 745 Commonwealth Avenue, acquainting the men and women with the 114-year old University, the program of theological study and the city of Boston.

Matriculation Day, today, Sept. 17, at 2:30 p. m., in Marsh Chapel, 735 Commonwealth Avenue, will be featured by greetings from President Harold C. Case, himself a graduate of the school in 1926; an address by Dr. Donald T. Rowlingson, professor of New Testament literature; and the roll call of new students by Wayne R. Jones, registrar.

Bishop John Wesley Lord announces the appointment of the Rev. George A. Hill, Jr., to Oak Bluffs, Mass., effective Sept. 15th. Mr. Hill has served as pastor at Westport Point, Mass., for the last two years. Oak Bluffs, which was previously joined with Edgartown, was made a separate appointment and left to be supplied at the recent session of the New England Southern Conference.

Dr. Roger Hazelton, professor of Christian Theology at Andover-Newton Theological School, Newton Centre, Mass., is the speaker at the opening convocation of the school this afternoon at 4 p. m. in Noyes Hall. Dr. Hazelton has just returned from his sabbatical year in France as a Fulbright Research Professor. His subject is "France, 1952 — A Theological Travelogue."

Miss A. Louise Boutwell, of 42 Vine Street, Leominster, Mass., died at the age of 93 on August 18th at the Leominster Hospital. Miss Boutwell was a former employee of ZIONS HERALD, having served as proofrea and reporter. She was president founder of Boutwell Owens and Inc., and served for many years treasurer of missions of the Metho church of which she was a mem She leaves no near relatives.

Dr. J. Edgar Washabaugh, for past several years assistant to the P ishing Agents of the Methodist P lishing House, was elected to the fice of Publishing Agent by the Bo of Publication at its meeting in C cago last week. Dr. Washabaugh s ceeds Dr. Roy L. Smith, who has tired.

Gertrude Lawrence, famed scr and stage star, was buried at Upt Mass. on Wednesday, Sept. 10th. T service of committal was read by Rev. Norman L. Raison, minister The Upton and Uxbridge Metho Churches.

The Rev. Melville E. Osborne, p tor of the Centerville Method Church, West Warwick, R. I., is patient at the New England Deac ess Hospital.

Bishop John Wesley Lord, reside in the Boston Area of The Metho ist Church, with the twelve distr superintendents of the Area ann conferences, will attend the three d trict conferences of the Maine A nual Conference, to be held in Oc ber. Following the successful visi tions at all the Area district conf ences last fall, the Area Cabinet h voted to visit the district conferen in one of the annual conferen each year, on a rotating basis. T Maine visitation will be the "carav tour" for this year.

The Board of Education of T Methodist Church held an ope house at the new Board of Educ tion Building at 1001 Nineteen Ave., South Nashville, Tenn., Sunday, Sept. 14th.

Bishop Willis J. King, resident i the Monrovia (Liberia) Area of Th Methodist Church, returned to A rica on Sept. 11th.

A daughter, Laurel Elaine, w born on August 16th to the Rev. an Mrs. Robert B. Perry of the Fi Methodist Church in Orange, Mas The Perrys also have a son, Stephe Edward.

hop Oxnam To Visit ry Church

ILMINGTON, Del. .... Meth- Bishop G. Bromley Oxnam of Washington Area will visit all churches in the Peninsula Meth- Conference. The visit will be recedented in this region. No plete tour of these Conference shes ever has been made by any hodist bishop, according to local ch officials.

shop Oxnam, who visited every onage in the Omaha and Boston s when he had jurisdiction there, s to call personally on each min- and his family and to inspect y church. The trip will be made automobile, and will terminate September 26th. On that date op Oxnam will be given a pub- reception at Wesley Methodist ch, Dover, Del.

ards Honor Laymen

EW YORK .... Citations of spec- merit will be presented to eight tanding laymen this month by Japan International Christian versity Foundation through its utive secretary, Dr. Stanley uber.

he illuminated certificates will be rded "in recognition of excep- al accomplishment in promoting cause of the International Chris- University in Japan."

onored for their services will be: norable Joseph C. Grew, former S. Ambassador to Japan, for his ly sustained interest and active notion of the ICU campaign in United States as national chair- ;

wen Crist, prominent business- and farmer in Des Moines, and t Stolpe, promotion director of Des Moines "Register and Trib- ," for their part in organizing and ling the "American Friend Ship" Japan with gifts of agricultural ipment and supplies, and later, stock, for the ICU land utiliza- program;

Irs. Charles Taft, wife of the Re- lican candidate for Governor of o, for her activities in behalf of ICU campaign in Cincinnati;

rnest Greenough, prominent yman in Merced, California, now his way to Japan, for his services agricultural consultant to ICU, his part in contributing cattle the University farm;

Irs. Ralph E. Diffendorfer, wife the late president who was the prime mover in the organization of the Foundation, for carrying on the aims and goal of her husband by actively working for the establishment of ICU;

Dr. Charles E. Diehl, president Emeritus of Southwestern College in Memphis, Tennessee, for his volunteer work in that area for the ICU campaign;

Professor Benjamin R. Andrews, also a volunteer, for his staunch support of ICU and liaison work between the Foundation and the Vermont Council of Churches; and

Kiyoshi Togasaki, chairman of the Board of Trustees in Japan, and president of the "Nippon Times," an influential English-language newspaper in Tokyo, who was awarded the citation last summer when he was in the United States on a nation-wide speaking tour for ICU.

BOSTON DISTRICT

Dr. H. Daniel Hawver, superintendent of the Boston District of The Methodist Church and Dr. Archiver J. Strait, superintendent of the Lynn District, will conduct a joint meeting of the two districts at College Avenue Methodist Church, Somerville, Mass., on Sunday, September 28th, beginning at 2:45 p. m. and continuing throughout the afternoon and evening.

The Rev. Sydney Adams of Auburndale will give the opening address, followed by the Rev. Alan H. Moore of Salem, the Rev. Gilbert Y. Taverner of Hyde Park, the Rev. John Snook, Jr. of Winchester, Professor Harold L. DeWolf of Boston University, Mr. Clintice W. Cowan, president of the Boston Methodist Social Union, and the district superintendents. The Rev. Guy H. Wayne, pastor of the Church, will preside at the dinner hour at 6:00 o'clock.

The high point of the program will come at 7:45, when Bishop John Wesley Lord, resident in the Boston Area, will address the conference. The College Avenue Choir, with Miss Ruth Severence as director, will lead the congregational singing.

WORCESTER DISTRICT FALL CONFERENCE

The fall conference of the Worcester District will be held at First Church, Fitchburg, Mass., Wednesday, October 1st, beginning with an afternoon session at 3 o'clock. Following the devotions, led by the Rev. H. I. Bailey of Southbridge, the afternoon program will be divided into

EVENTS

three periods. The first period will concern "Our New Quadrennium," with presentations on new Discipline regulations by the Rev. John K. Montgomery, the missionary program by the Rev. Horatio F. Robbins, and the program of evangelism by Dr. George A. Fallon and the Rev. C. M. Keir. In the second period the Rev. Emerson W. Smith, Boston Area Chaplain to Labor and Management, will speak. The third period will bring informative presentations of important district projects and events for the coming season.

A fellowship supper will be served at 6:30 p. m. Reservations must be in by Monday, September 29th. The evening program will feature an address by the Rev. Charles F. Golden, acting secretary of the Department of Negro Work of the Board of Missions. Mr. Golden will speak on "Human Rights," the subject of Home Mission Study for this year.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a. m. for the last half of September.

Sept. 17 — The Rev. Wesley G. Huber, exec. secy. Evangelistic Assn. of New England.

Sept. 18 — The Rt. Rev. Arthur Barksdale Kinsolving, D.D., Missionary Bishop of Arizona, Phoenix, Arizona.

Sept. 19 — The Rev. C. Gresham Marmion, Church of the Incarnation, Dallas, Texas.

Sept 22 — The Rev. A. Lockett, Berea Seventh Day Adventist Church, Roxbury.

Sept. 23 — The Rev. Arthur Hopkinson, First Methodist Church of Greenfield.

Sept. 24 — The Rev. Frank E. Greene, St. Chrystoftom Church, Wollaston. (Episcopal)

Sept. 25 — The Rev. Norman G. King, Central Congregational Church, Dorchester.

Sept. 26 — The Rev. Chandler H. McCarty, Christ Church (Episcopal) Hyde Park.

Sept. 29 — Dr. Peter Y. F. Shih, Chinese Church of Boston, head of New England Chinese Mission.

Sept. 30 — Dr. John H. Leamon, First Congregational Church, Cambridge.

New Support For The Churches

(Continued from Page 5)

We have been slow in learning that it costs more today to support a church than it did even twenty years ago. Yet multitudes of people are still giving about the same as they used to give. The government has recognized the changing situation and has increased the amount they are willing to exempt from taxation lifting the amount from 15 per cent to 20 per cent deductible before taxes.

This step on the part of the government emphasizes an important point. The nation expects and wants every citizen to take part in the general welfare of the nation and to promote it. It is a glorious privilege, but it is also a sacred right. The very moment the principle of voluntarism passes from American life, the whole nation will suffer a severe loss. Think of the hospitals, the Community Chests, the Red Cross, and a thousand other agencies, which derive their total support from the free gifts of the American people! That is what makes this nation great. The people are conscious of the public welfare and happy to contribute to its support. The greater use that is made of this principle of voluntarism, the less need there will be for government subsidies and other forms of state support with the undesirable control which goes with it. Through the principle of voluntarism, we purchase and preserve our freedom. The vital institutions of American life do not belong to government. They belong to the people, and the Church is perhaps the most important of them all. They look to government because of the failure of the American citizen to adequately maintain the religious and charitable institutions of mercy and service!

Here then is the explanation of the philosophy and the motivation which lies behind this United Church Canvass movement. Two questions remain. First: how does it work in a local community, and secondly: what are the results. Does it actually accomplish what is expected?

Take the way it works! In a United Church Canvass, each church prepares its own budget, enlists its own workers and administers its own resources. There should be a central supervisory committee composed of representatives of the participating churches. The strength of the committee depends on the solid backing of laymen. When they become interested and even enthusiastic, the success of the venture is assured. The central committee plans the community-wide campaign, securing and directing the publicity through radio, newspapers, and bulletin boards. Each local church promotes its own educational campaign. Thus there is a local publicity within the church, and an over-all publicity in the community, both augment the emphasis and give it added force. The small expense for the publicity is paid for by the individual churches on a prearranged basis or percentage. It is always very small. A rally meeting of all the canvassers on the Friday night before Canvass Sunday often adds a climax to the total effort and makes a powerful impression. In one city some 1,200 canvassers, men and women, sat down in the Armory, where after dinner and a full explanation of the procedure, they heard a number of inspiring speakers. They all went out fully confident of victory, and they had it. This procedure creates community co-operation and brings the Christian forces into a much desired working relationship. No single church stands alone; it is a part of a larger fellowship.

Many churches plan for a Loyalty Sunday, usually the second Sunday in November. Before that date, the literature has been prepared and the congregation coached in the objectives of the effort. All members are especially urged to attend church and to pledge their personal and financial support to strengthening the spiritual foundations of their own community. Hence on that Su thousands of people bring t pledges to the church and place t on the altar or collection plate. T stimulates attendance and ligh the load of the canvassers.

In general this is the way it w in a local community. There is standard pattern and there is an room for local initiative. One the rich by-products of the Un Canvass is the new forms of p licity and the various appeals w are made, all of them enhancing place of religion in the life of community, the nation, and world.

What are the results? Often results are in direct proportion to energy and skill which the local c mittees put into the effort. The c munity-wide publicity and app will not produce much unless th is local and community co-operati To be effective, the general pro tion must be geared into local si tions until each church feels the and the dynamic of united action

Perhaps the best way to tell of results is to give a few reports di from the communities themsel Take New Britain, Conn. as a start In this community seventeen chur es co-operated, and secured in 1 an increase of 11 per cent over t previous year. This gave these sev teen churches a total of $27,94 new money. One church, St. Joh Evangelical Lutheran, reported total in pledges of $22,184 or 127 p cent of its goal. A small church, t Kensington Congregational, with budget of $6,275 raised 108 per ce the largest amount ever secured the history of that church. These s nificant gains were made possi through the united approach and t information and inspiration such program develops. There were radio announcements; 15 newsp advertisements, plus 20 news artic cards in local buses, and a special d play in the bank window. Throu the use of these methods and worki through these new channels, the e tire community felt the impact a the influence of the Christian fai Not only were added funds secure but the whole idea of the Christia Church was made central in t thinking of the people and in the of the total community. This is t finest evangelism of which we kno

The United Church Canvass i vests the budget with new meani It is more than a goal to be attaine it is a tool to be used. It is far mo than collecting dollars; it is a pow

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OPEN LETTER TO THE SIDENTIAL NOMINEES

Governor Stevenson and Dwight Eisenhower:

e world, and especially the d States, has watched and lis- with deep interest to the dem- ations that resulted in the nom- on of the presidential candid- for the Republican and Dem- c parties. For the most part were great tributes to the free- of our citizens in their search aders and issues.

ong those who are not party e but prefer to decide on men ssues the question was often ex- ed, "But who is there of the e needed for today?" The nom- ons have been made. We, the e, will watch with searching ions as the campaign progresses. efore I dare to write some of oncerns that wrestle for opti- with the minds of many Ameri- seeking for a way out of present mas.

The policy of the State Depart- , as expressed this spring in an e-record talk by one of its mem- was as follows: (1) military con- ent of Russia, (2) political gy, (3) economic aid, (4) moral ity. Unless the order of these versed, the latter will be swal- l up by the former and the stu- ous cost of military strategy will no avail. When they are re- d, the military will recede in im- nce rather than threaten to en- our whole horizons. It is our that you reverse the above pol- your political philosophy.

Great numbers who believe in United Nations look with amaze- at the seeming effort to make it strument of United States For- Policy rather than accept our in it as searchers for global . A budget pie cut into pieces allows $41,000,000 for the d Nations with discussions and to decrease that amount, yet votes $56,000,000,000 for military containment, does not bring assurance and faith to thoughtful Americans. Our consistent flirting with war as a solution of world problems does and should provoke reaction among members of the United Nations. War is an evil resulting from the bungling of minds more concerned with national sovereignty than world understanding. When we consider it as a disgrace, rather than rationalize it as a patriotic necessity to be justified, extolled and glorified, we are on the way to maturity. We hope your work with the United Nations gives you a deep confidence in its possibilities for making war an antique concept.

3. Another concern is over the growing suppression of this freedom we speak so freely and betray too frequently. As you well know, freedom is not a garment to be put on and taken off as it may be convenient. It is part and parcel, the very warp and woof of our democracy. It is the most accurate method by which one tests the values of different philosophies. Its suppression reveals fear that our way cannot meet successfully other ideologies. Most of us still believe that democracy, when practiced, can meet any tests that come. Only its denial puts it in jeopardy. Thus we have witnessed with sadness the often unwise actions of the un-American Activities Committee until it seems it has become No. I un-American activity. McCarthyism and its attempt to strike fear into men who dare to think honestly and fearlessly has caused our leaders to disregard the advice and insight of some of our best informed citizens on world affairs. They might well have brought balance and understanding of our enemies in time to have made them friends. It is our hope that you stand ready to meet this technique of totalitarianism with our best faith in freedom which invites open and fearless search for truth.

4. All of us witness daily institutions and organizations that die of inner conflict. Man seems always struggling with aggressions and his enemies. Word comes to us from world travelers and representatives of other nations of the increasing fear and suspect of the United States, the resistance to our demand for military rearmament. We are forced to ask, "Will man continue to create and turn his aggressions against his fellowman until we destroy homes and faith and our very foundations? Or will we pioneer in meeting the overall enemies of hunger, poverty, disease, and ignorance around the world with the vast resources at our command in co-operation with other nations? No nation justifies its own failure by blame on others. Constructive choice is open to all at any moment in history. Again it is our hope that your leadership is the kind that unites to serve rather than divides to conquer.

It is a big job. Bringing sanity out of hysteria, faith out of despair, moral perspective out of confusion, world service and unity out of military occupation and world chaos, is man's supreme dedication. We do not ask you to do these alone, but if you possess them as your working philosophy you will be amazed at the millions who will join their energies and resources in the attack upon the real enemies that threaten our foundations and our future far more dangerously than any nation or group of nations.

May God guide you as you seek creative solution to the baffling problems that confront us in this moment of history. And may He give you the greatness of soul essential to this hour.

Mrs. Paul E. Johnson,
Auburndale, Mass.

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Bishop Moore Heads Mission Board

For the fourth successive term of four years, Bishop Arthur J. Moore, of Atlanta, has been elected president of the Board of Missions and Church Extension, Methodist Church.

The election of all board and Division officers was held in connection with the organizational meeting of the new membership of that body, named by the recent jurisdictional conferences and on the basis of numbers and regulations set down by the General Conference of 1952. Bishop Frederick B. Newell, of New York, convened the Board by appointment of the Council of Bishops.

Bishop Richard C. Raines, of Indianapolis, was elected president of the division of foreign missions, Board of Missions, of the Methodist Church, at the organizational meeting. He and other division presidents become vice-presidents of the Board. Bishop Raines succeeds as division president Bishop G. Bromley Oxnam, formerly of New York, now of Washington, D.C., and will serve for the four years 1952-56. Bishop Raines has recently visited the mission fields of the Methodist Church in both India and Europe, and has long been active in missionary leadership of the church.

Elected vice-presidents of the division of foreign missions were Bishop William C. Martin of Dallas, Tex., Charles V. Adams of Montoursville, Penn., and Dr. Merrill Johnson of New York City.

Bishop A. Frank Smith, of Houston, Tex., was re-elected president of the division of home missions and church extension for the succeeding four years. He has served in this capacity since 1940. Vice-presidents of this division are Bishop Frederick B. Newell of New York, Bishop Edgar Love of Baltimore, Dr. A. W. Martin of Southern Methodist University, and Dr. Donald R. Youell of Hiwassee College, Tenn.

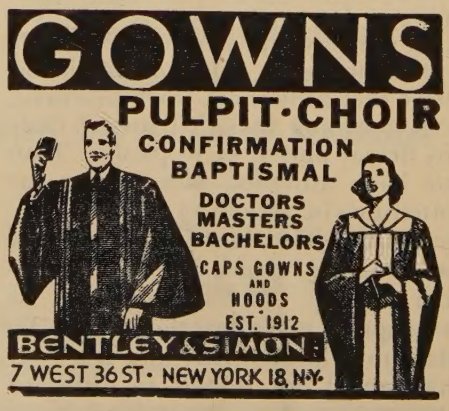
The Woman's Division of Christian Service has re-elected Mrs. Frank G. Brooks, of Mount Vernon, Iowa, as its president for the second term of four years. Vice-president of the division and chairman of its foreign department is Mrs. Charles E. Wegner of St. Paul, Minn.; vice-president and chairman of the home department, Mrs. J. N. Rodeheaver of Winona Lake, Ind.; vice-president and chairman of the Department of Christian social relations and local church activities, Mrs. J. Faunt Tillman of Lewisburg, Tenn. Mrs. Paul Arrington, of Joelsson, Miss., was elected first vice-president; and Mrs. J. Ernest Wilkins, of Chicago, recording secretary. The Woman's Division named Miss Grace Gatewood, New York City, as assistant secretary of missionary education in the division of education and cultivation.

The Rev. J. B. Harris, Jr., former pastor of the Macedonia Methodist Church, Knoxville, Tenn., was elected assistant secretary of the section of church extension. Dr. Frederick Shippey was named to head the new department of research and survey for the division of home missions. Dr. Roy A. Sturm becomes associate secretary in the section of home missions.

The division of education and cultivation elected Bishop W. Angie Smith, of Oklahoma City, as president; Bishop John Branscomb, of Jacksonville, vice-president; Mrs. Charles W. Mead, Omaha, Neb., recording secretary.

In the division of foreign missions, the Rev. H. Burnham Kirkland, of New York City, was elected treasurer for the years 1952-56, succeeding Charles V. Adams who has been acting treasurer since the death of Dr. Albert E. Beebe more than a year ago. Mr. Kirkland has been associate treasurer for some years.

The foreign division also announced the change of titles of most of its administrative officers. Dr. Eugene L. Smith, executive secretary, has the new title of general executive secretary; and associate secretary Dr. James K. Mathews becomes executive secretary, carrying also administrative responsibility for work in India and Pakistan. Both are elected for four years. The following who have been associate secretaries of the division become administrative secretaries: Frank T. Cartwright, Ralph E. Dodge, T. T. Brumbaugh, and James E. Ellis. Other officers chosen director of the Advance program foreign missions, Dr. Ernest E. Ti Advance secretary, the Rev. Ro Smyres; assistant treasurers, M Edna Robinson, and Eleanor Cl son; assistant comptroller, Alber Powell; assistant secretary, Miss B ara Lewis.



Twin Area Calendar

(Boston and New York Areas)

Sept. 18 — Closing date of the G eral Convention of the Protest Episcopal Church, Boston.

Sept. 19-20 — New England Con ence Children's Workers' Instit Rolling Ridge, North Ando Mass.

Sept. 20 — Annual Methodist men's rally, Camp Aldersgate.

Sept. 21 — Springfield District Cl dren's Workers' Institute at Tr ity Methodist Church, Springfie Mass.

Sept. 22 — Boston Area Temperan advance seminar, Central Meth ist Church, Lawrence, Mass.

Sept. 23 — Leadership Training stitute, Mass. Council of Chur Women at Trinity Method Church, Springfield, Mass.

Sept. 26-27 — Boston and Lynn D tricts 4th annual Laymen's "Sati Rolling Ridge, North Andov Mass.

Sept. 26-28 — National Layme Spiritual Life Mission.

Sept. 28 — Boston District Meetin 2:45 p. m. at College Avenue Me odist Church, Somerville, Mass.

Sept. 28-Oct. 5 — Christian Edu tion Week.

Sept. 30 — Revised Standard Versi Bible Observance.

Oct. 1 — Worcester District Fall Co ference, First Methodist Churc Fitchburg, Mass.

Oct. 3 — Lynn District Woman's S ciety of Christian Service at Cli ondale, Mass.

Oct. 5 — World-wide Communic Sunday.

Oct. 7 — Springfield (Mass.) Distri Woman's Society of Christian Se vice.

Oct. 7 — Leadership Training Inst tute, Mass. Council of Churc Women, Rolling Ridge, North A dover, Mass.

Oct. 8 — Worcester District Woman Society of Christian Service Whitinsville, Mass.

Oct. 9 — Boston District Woman Society of Christian Service Needham Heights, Mass.

EQUALITY FOR WOMEN

STON .... Equal representation men in the Church was urged rs. Geoffrey Francis Fisher, wife e Archbishop of Canterbury, in dress to the Woman's Auxiliary e Protestant Episcopal Church. s. Fisher told the 1,500 dele- that it was a "denial" of the ing and sacerdotal practice of hurch to "treat the women, who embers incorporate in the myst- Body of Christ, as, in some un- d, and, I believe, undefinable inferior to men. Such treat- has for centuries impoverished fe and witness of the Church," id.

s. Fisher touched on one of the oversial issues of the 57th Gen- Convention of the Church, n met concurrently with the tri- l session of the Woman's Auxil- Until now, the Episcopal House eputies, comprising clerical and nembers, has refused to recog- women delegates, even though ears ago one was seated when eneral Convention met in Phil- hia. Three years ago, in San isco, several women were seated denied a vote or voice from the

anging of Church canons to per- he seating of women would re- not only the affirmative vote e House of Deputies and the e of Bishops this year but a sim- ote at the next triennial Gen- Convention meeting.

hodist Psychiatric Clinic

EDICINE LAKE, Minn.....Meth- of Minnesota have been urged t up a centrally located coun- g clinic with a professionally ed staff of psychiatric workers. recommendation was made to Minnesota Methodist Confer- s newly established co-ordinat- ouncil by the Rev. Paul Eng- n, who has done much counsell- ork, and Dr. Edward W. Foote, intendent of the Conference's ral district.

was proposed that the clinic be eled after counselling service ucted at Wesley Methodist ch, Minneapolis, from Novem- 1950, through October, 1951. service was discontinued when s found that a single congrega- was unable to finance it.

e report pointed out that there some 7,500,000 emotionally dis- ed persons in the United States who do not need hospitalization, but rather various types of out-patient help. As precedent for the Church's ministry in this field, the report pointed to the work of Jesus with mentally disturbed persons.

The report said a counselling clinic would be of immeasurable help to the parish minister by helping persons he might want to refer to it and by providing occasional training sessions for clergymen over the state.

New Editor Of "World Outlook"

A former North Carolinian editor, pastor and chaplain, Dr. Henry C. Sprinkle, Jr., was elected editor of the missionary periodical, "World Outlook," at the quadrennial organizational meeting of the Methodist Church's Board of Missions held recently at Lake Junaluska, N. C.

A native of Pineville, N.C., Dr. Sprinkle has been associate editor of the magazine since 1949. He succeeds Dr. Elmer T. Clark, who is retiring from the Mission Board after 34 years' service to devote full time to his work as executive secretary of the World Methodist Council and the Association of Methodist Historical Societies. Dr. Clark said offices of the two organizations will be established here at the Lake Junaluska Assembly, summer program headquarters of the denomination in nine southeastern states.

Before going to New York, Dr. Sprinkle was editor for four years of the North Carolina "Christian Advocate," Methodist weekly published in Greensboro. Previously, he has served Western North Carolina pastorates in Rocky Mount, Belmont, Black Mountain, Kings Mountain and West Asheville.

A graduate of Duke University, Dr. Sprinkle also holds the B.D. and Ph.D. degrees from Yale University. His father is a retired Methodist minister, the Rev. Henry C. Sprinkle of Mocksville, N. C. Mrs. Sprinkle is the former Margaret Louise Jordan of Burlington, N.C. daughter of the late Rev. and Mrs. H. N. Jordan. In his new post, Dr. Sprinkle will serve also as editorial secretary of the Board's division of education and cultivation.

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N. H. CONFERENCE SUMMER SCHOOL

The New Hampshire Conference second annual summer school for missions and Christian service was held at Sentinel Lodge, Tuftonboro, N. H., July 13-19. The Rev. Ray H. Cowen, pastor of First Methodist Church, Manchester, N. H., gave the keynote address on Sunday evening.

Classes opened Monday morning with Mrs. Florence Reeves of Brooklyn, N. Y., teaching the course on "Africa." Two courses came the second hour, taught by two New Hampshire Conference members, Mrs. Oscar Polhemus and Mrs. Stanley Sprague, attendants of the jurisdictional school at Syracuse, N. Y.

Miss Gay Campbell, executive secretary of the Board of Education, gave the Monday evening address. Mrs. Reeves discussed religious art, showing slides, on Tuesday evening. Guest day was Wednesday, with Mrs. Induk Pahk, national guest of the week, as the afternoon speaker. Mrs. Norman J. LeShana, of Lebanon, N. H., gave an account of her life as wife of a missionary in India on Thursday, and a model W.S.C.S. meeting was held Friday evening.

Mrs. Howard Knight, conference secretary of missionary education and service, was general chairman of the school. Mrs. Karl H. Thiem, conference president, was business manager, Mrs. Warren Davis was registrar and Mrs. Roland Carr served as dean.

Miscellaneous Advertisements

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